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# HOWARD UNIVERSITY RECORD

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*Four Addresses*  
*at*  
*The Semi-Centennial*  
*of*  
*Howard University*

*March 1, 1917*

Hon. Franklin K. Lane, *The Secretary of the Interior*

Carl Kelsey, Ph.D., *University of Pennsylvania*

H. T. Kealing, D.D., *President Western University*

W. P. Thirkield, D.D., LL.D.,  
*Bishop of M. E. Church*

Howard University  
Washington, D. C.

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## SEMI-CENTENNIAL ADDRESSES

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AT the Semi-Centennial Mass Meeting in Convention Hall on the evening of Thursday, March 1, 1917, with Ex-Chief Justice Staunton J. Peelle, LL.D., President of the Board of Trustees, presiding, the following four addresses were given. The general topic was:

*The Significance of the Fifty Years of History of Howard University, and of the Advance of the Colored Race with which it is Connected.*

*From the Point of View of the Nation,*

by Secretary Franklin K. Lane.

*From the Educational and Sociological Point of View,*

by Professor Carl Kelsey, Ph.D.

*From the Point of View of the Negro,*

by President H. T. Kealing, D.D.

*From the Point of View of the Kingdom of God,*

by Bishop W. P. Thirkield, D.D., LL.D.

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### I

#### Address by Secretary Lane

[When Justice Peelle introduced Secretary Lane the students instantly gave him the greeting of the "Howard Clap" which accounts for his first words.]

That is the best welcome that one University man can give to another. It carries me back many years and far away, to the days when I was a student at Berkeley, in California, and we welcomed in similar fashion those who came before us. We did not have the advantage that you have of being in the heart of things—at the very heart of the Nation, where history is being

made day by day, and did not feel that thrill that you must feel each day as you know what is transpiring in this, the capital of the country.

I look upon Howard University as an institution that was founded as a challenge to the Negro. It was started at a time when men doubted the capacity of the colored man to rise to any higher estate than that in which he had been held.

I am fifty-three years old. I was born when the Civil War was coming to an end. I was born only a year or so after some of the older men who are here were still in a state of slavery. That seems today an impossibility; nevertheless, it is true. And then three years after I was born this institution was started—a university for a race that but three years before had been in a state of slavery. That is one of the most glorious challenges ever given by fate to mankind. I know of nothing like it in all history. It was not founded upon fact; it was not founded upon what had been done; it was founded by men of large heart and of great vision—upon what they believed was possible. It was the outgrowth of a belief in the essential chivalry of the Negro, and that is one element in him that I have heard too little spoken of, for he is romantic and chivalrous, and chivalry I take to be the acceptance—the prompt acceptance—of an appeal to his higher nature. And so, when this University was founded it was founded in the face of adversity, by men who said to you colored men—“You believe you are capable of greater things; you say you have aspirations to make your race self-sufficient; that you can supply yourselves with ministers and doctors and lawyers and chemists and teachers,”—and I put the teachers last because generally I believe that that is a mark of distinction—there is no profession comparable with that of the teaching profession—“you say you can do these things for your race; that you can prove yourselves competent to lead your people, and so we establish Howard University as a challenge to you. Come and prove whether you have the spirit of response and the capacity, or not.” And here I find myself in the presence of young men who are graduates in law, practicing at the bar of the different courts in many states; physicians, surgeons, some almost prominent in their profession; teachers,—so you have risen in your

spirit and accepted that challenge and justifiably have come home to Howard to send up your cheer and to show the world that you have made good. As a representative of this Government, as the head of all there is of the educational department of the United States, and in particular as one of the supervisors for your University, I extend to you my congratulations on behalf of the Nation.

This University, too, is an evidence of an element in our natures that is essential to progress; it is an evidence of discontent. There can be no progress without it. You, in your forefathers, lived more of a life of contentment than you live today. Your grandfathers and your great-grandfathers were far more contented than you are or than your children will be. Make up your minds to that. You have left contentment behind. Contentment is not to be your portion in the future, but there are two kinds of discontent. There is a discontent of Heaven and a discontent of Hell; there is a discontent that is Divine and there is a discontent that is Satanic; there is a discontent that is constructive, and you represent in this University the Divine, the constructive kind of discontent; the aspiration, the hungering after something higher, which lifts man up out of the slime and makes him like unto God. That flag is in itself an evidence of discontent; its stars and its stripes were born in travail, in struggle, out of the discontent of the human soul. We would not glory in the names of those men who fought for our liberties or in the names of those who fought for your liberties unless they had within themselves the discontent with conditions that existed and an inspiration for something that was better. But with that aspiration must come will to work. Aspiration reaches nowhere; aspiration is an idle phenomenon—a disease of the soul, unless it can be crystalized into something that is tangible; unless it is made into a crop of wheat, into a table, into a building, into something that is useful to mankind. And so that flag of ours would have been an idle, worthless thing—an aspiration if you please—an idle, worthless longing, had it not been that men were willing to sacrifice for it and have been loyal to it.

Let me say this word to you. No men in this Nation have a better right to claim eminence in that great virtue of loyalty than have you, as you have proved when you have been tried. I reckon no higher proof of loyalty was ever given by your fathers in the days of slavery when into your hands was entrusted the care of the property of those men who were fighting against your freedom. And no greater courage and no greater loyalty have ever been shown by any of the troops of the United States than was shown in Cuba when you had the chance, and but a year ago at Carrizal, in Mexico. You have the courage. Your courage no one questions, and in these days when we who have to do with large affairs of state are counting up the assets of this country and asking ourselves and asking each other, "Who is there that can be counted upon; who is there that is sure; who is there whose loyalty to that flag is unquestioned, no matter what comes," we know that the Negro can be counted upon. No man has any reason to say that the colored man in the United States is not, first of all, a loyal American.

So I greet you gladly. I would that I could be here fifty years from now to see the progress that your University and your people have made, but there will be some here, sons of liberty, free men, and they will rejoice with you in the establishment of this institution of higher education and the aspirations that you have, and in the strength of character and the good sense and loyalty that you have shown, because a University is not teachers, and it is not buildings, and it is not libraries, but it is men who have ideals, and those you have.





## II

### Address by Professor Kelsey

**W**HAT is this thing that we call education? For my purpose to-night I am going to say it is learning how. It is education when the child learns to walk. It is education when the child learns to eat; when it learns to breathe; when it learns to speak; when it learns to see things, and that is the starting point of our education—the training of our physical bodies to do the things that our bodies are called on to do. But assume that we have gotten that ability, so that we may walk; that we may speak and control ourselves.

Then there comes the next step in education. It is the learning how to get a living—the most fundamental of all the arts of man, by no means the easiest but of all the most important. I care not in what language you speak or how many languages you speak, if you know not how to get a living you are not of much value on this earth, whatever you may be worth somewhere else, by and by.

There was a day—how long ago I know not—when this human race of ours was little better than animals. It had trained its senses; it had learned to feed itself on the foods provided by nature. Then came some great man, who invented the art of making fire—a greater invention, Mr. President, than any recorded in the Patent Office at Washington, in its influence on the human race and on the possibility of developing civilization. Then came another great man—I know not where or when—who invented the bow and arrow, the most useful implement, perhaps, that man has ever made on this earth, unless you except some very recent discoveries. I mention two of the great inventions of the earth, which revolutioned life for those who possessed those particular tools.

These early discoveries mark the starting point of the long process of learning how to control Nature for our purposes. I can not even sketch the chapter headings of that great history. I want to mention three parts of it. First, the control of the mechanical forces—the physical units and elements which have made possible all the great buildings of man and the great machinery of man; all the great commerce. All these depend upon

our knowledge of the properties of wood and iron and steel and a half dozen other things, that are common on this earth. It took ages of study to find how to shape these things and use them, and today in the field of physics about the only thing that man can not make is life itself.

Second, long ages ago, before written records began, some man or some woman began to cultivate certain plants; to take care of certain animals, and started the development of our stock and of cultivated plants. Not a single important animal has been domesticated within the memory of man; not a single important, food plant has been cultivated first, within the memory of man; not a single important food plant has been brought under cultivation within our knowledge. You and I live here in America today and in America almost every animal on which we depend for our civilization has been brought here by man, from other countries; every important food plant, with the exception of corn, has been brought into the United States from some other place on earth. Corn was cultivated by the Indians in Mexico and Central America and brought North long before the coming of white Europeans.

The third great field is the control of those types of minute life which cause the thing we call disease. One of the great departments of your University is the Medical Department. Do you realize that the whole science of medicine was at one time nothing but magic, and that the valuable element in magic was the fact that the magician believed he could do something to or for other people; that he could get control of some of these things in the world about him. He refused to be defeated; he refused to say "No." He experimented with every crude non-sensical thing he could think of, and out of that grew this science of medicine. Do you realize that my white ancestors of Europe, 400 years ago, died at an average age of 20, and do you realize that the average length of life today in the United States is approximately 45? In 400 years we have doubled the average life span of the European and North American, and that doubling of life has been brought about in a very large measure by the work of the physician.



One of the last and hardest things on earth to domesticate is man himself. We have learned to control some of the inanimate forces and things in nature. We have gotten our foodstuff and our clothing supply from domestic plants and animals. We are winning the fight against the dread diseases that kill us before our time. The sole question for the future is, Can we win the fight of domesticating man himself? I mean the development of an ideal of civilization, of culture which is not a miscellaneous mass of misinformation about unconnected and unrelated things, but a culture that fits us to live in the world physically, in the world socially; which helps us to respect the rights of other men, to develop our own manhood by following ideals of conduct that entitle us to the respect of others—that is the last and perhaps the greatest achievement.

You represent, most of you here, people of a different racial background from that which happens to be mine. I wonder if you realize that we have a lot in common after all. I happen to represent in the college life of today the subject called "Sociology," which some people say does not exist, which other people say ought to be killed, which other people tolerate because they don't know how to kill it, and which most of them are afraid of for some mysterious reason that they don't understand themselves. Those of us who are interested in great social problems of to-day are in a sense having a fight to get recognition of the fact that man must live as a social being and that therefore we must find out what things may be modified for his betterment. You are having a great fight with one of the most wonderful opportunities that has ever come on earth to a relatively undeveloped people—the fight to prove to the world again that there is no place for any man or any race except that place which they fit themselves to fill and that the man or the race that fits itself to fill increasingly a higher position can never be kept in the lower position. On the other hand, that no power on this earth will ever lift an unwilling, incompetent, lazy, shiftless group into a higher position amongst human races. That is your job. Nobody can do it for you; nobody can tell which of you will survive in the struggle, which of you will go down, but coming to you as a man from another group I say I know of no reason under the sun why you should not follow the course of

civilization that every other race has followed, provided you want to, and there is the task of your educational institutions. You have a wonderful chance, young men and young women. It is in many ways easier for any of you to become the leaders of the Negroes than it is for the young white youth to rise above the average of the white group.

I have faith in our country; I have faith in you. Let us demonstrate our faith and make our University, whether it is the University of Pennsylvania which I represent and whose greeting I bring you tonight, or Howard University, one of the great vital forces for the improvement of the human race.

I was born not long after Howard University was founded. At that time few dreamed of the wonderful educational development soon to take place. Within my own lifetime, then, America has come, not to believe in Negro education as a possibility, but to recognize it as a necessity and welcome it as desirable. Among the schools for Negroes Howard University has always been prominent. The faith and devotion of trustees and teachers have been rewarded in the successful lives of your graduates. I trust the future will show even greater achievements. It seems to me that the purpose of education is better summed up in the word "service" than in the word "information." There is no limit to the service that Howard University can give to the country.



### III

#### Address by President Kealing

THE makers of this program have boxed the compass in looking at the significance of Howard University's half century from the four cardinal view points announced.

It is well to note that none of these views is exclusive; the nation includes the Negro and the Negro involves the nation; the educational and sociological principles involved in the interplay of the two elements lift the whole question from the sporadic, the specific, the accidental and the casual, into the realm of those human-divine verities and spiritual sequences which terminate in the view point of the kingdom of God. Hence the whole horizon of the subject is brought into view.

Here is an institution founded in days and upon circumstances which can never recur; founded in advance of any general belief in the higher education of the Negro; a work of love and faith even while the debris and embers of hate and suspicion were angrily smoking and charring throughout the nation; when those who favored freedom on the score of humanity had no tangible evidence of high soul fibre in the freedman; when those who had enslaved him felt the travesty of prostituting learning to his benumbed understanding; when, aside from the exceptions of Banneker, Phyllis Wheatley and Frederick Douglass (prodigies and quite aside from the point, because not the products of college training) no instance of high capacity could be cited or produced in the history of the typical American Negro slave—these were the days, and this their complexion, when the historic and the Quixotic little group met in Washington November 20, 1866, to plan a school for colored preachers. But the time was so ripe, the zeal so high and God so nigh that the idea broadened by first one addition and then another until normal and collegiate privileges were included and all restrictions of race excluded. In these final suggestions of enlargement two names blaze out—General O. O. Howard and U. S. Senator Samuel C. Pomeroy of Kansas.

It is almost poetic in its appropriateness that Senator Pomeroy's state, with its own dramatic contribution to freedom, refuge

and education for the Negro, should figure in this historic occasion; and while I am conscious of the inadequacy of the messenger sent to speak for Kansas, I am overwhelmed by the personal honor and gratified that the race giving most significance to this occasion is represented in the mouthpiece.

Senator Pomeroy's imbibition of the Kansas spirit was never better shown than when all invidious restrictions were removed, and that, coupled with the final suggestion of General O. O. Howard that the institution have full university privileges, gave us in the language of Dr. D. B. Nichols, "the full corn in the ear" which we know as Howard University, "for the education of the youth in the liberal arts and sciences." But how has the great body of the Negro race, not numbered as students, been affected by the fifty years of activity lived by this institution? And how do they regard it?

When we consider the wonderful trinary junction of time, person and tragic incident involved in this momentous event, we are astounded at the great forces that projected this University. Here was the capital of the nation, sitting in deep mourning for a martyred President, while devising a method of recombining the elements of a shattered and well nigh disrupted union; the slave States were contiguous on all sides and the slave-holding sentiment was native and predominant; the war was ended in the battle field, but rife and bitter in the civic councils of congress and reconstruction; it was found necessary to devise the Freedmen's Bureau under military rule to protect the Negro's material interests and adjust his new relation to his former master. General Howard, so stern for principle that he left a part of his body on the battlefield of Fair Oaks as a hostage for his whole life, if demanded, and yet so tender and loving that a prayer meeting was always more welcome than a war council, became the head of the Bureau; the Negro was flocking to Washington in tattered and childlike thousands, because it represented to him the benevolence and local habitation of all that was loyal and Lincoln-esque; the local necessity of food, work and clothing was very pressing; seething masses and sodden statesmen were delving with heads down to find a way out,—when suddenly, as a shaft of light flashed into a coal mine, came a voice to the church,

through Boynton and his clerical associates ; to the civic powers, through Henry Wilson; to the great new West, through Pomeroy, of Kansas; to the army, through General Howard, to provide for higher education for the Negro and all people.

Could any suggestion at such a time have been more incongruous or puerile, according to prevalent opinion! But these men were inspired. They, no less than Harvey, had discovered the circulation of the blood, and believed that every inoculation of keen discernment, high purpose and mental strength in the few would, in due time, percolate and circulate until, not only Washington, but the remotest cane-brake of Louisiana, would feel the touch and tingle of racial purification and uplift.

That a great university should spring out of the sequellae of civil war and that the United States should be committed, first, quasi, and then fully and formally, to what must have seemed the most chimerical project ever launched in the name of seriousness, amazes me even while I subconsciously see it as a logical outcome of gigantic social forces. I can think of nothing to square it with past experience save the springing of Minerva from the brain of Jupiter; or, since even that is mythological, honey taken from the carcass of Samson's dead lion.

How could we do without the Christian soldier in history? A William of Orange here, a Cromwell there, a Joan of Arc yonder and a Howard in our land show that God participates in all the wraths of men and makes them to praise Him.

From the Negro's view point, Howard University has given tone as well as opportunity to the many thousands of our race in Washington itself. Hundreds of clerks and government employees have been able to shift from the uneasy and swaying perch of appointive position to the sure, safe and solid foundation of business or professional life.

And by reflex action, it has induced and coaxed forward the best educational facilities for colored boys and girls of any public school system in the country.

It has been foremost in the refinement of social life, in lectures, clinics and researches of rare value.

It has offered a constant and ever present object lesson to doubters and haters who, without it, could point, locally at least, to a Nazareth of Negatives as to Negro capability and scholarship.



All this locally, but this is but a small part of the story. Nationally, it has been a great beacon to which all eyes might turn with hope, and this has been as true for the boy and girl who never could attend as for the actual matriculant. Thousands of American citizens who have never seen the Statue of Liberty on Bedloe Island have been enlightened and inspired by it as they read of its significance and its bearing upon our ideals and their own future. So the course of Howard University has meant inspiration and orientation to the country lad who has never seen and perhaps never will see it. The return of those to his community who have attended here with their new ideas and new culture upon them, the visits of your professors and your deans to remote and backward sections where they have opened up the treasure trove of strange and high thought, the mention of newspapers and books, the discussions in Congress, the local opinion and discussion over all these things—these have brought to bear upon the whole nation a realization and impulse that have made for collegiate training oftentimes in some nearer or cheaper institution.

Again, your life has corrected for foreign, no less than for native, people misconceptions concerning Negro idiosyncrasies and capabilities that were well seated in their minds by reason of the assertions of those who excused the enslavement of a human being on the ground that he was divinely intended for such service and too animal for high comprehension.

Your founders attacked the whole citadel of stationary racial inferiority, not by verbal argument, but by a concretion of fact that brought into cooperative service the United States government, the church and private enterprise.

Howard is unique in that, aside from its war and naval schools, the national government has never before committed itself to the financial fostering of collegiate education for its citizens. To my mind the very best returns have resulted. It has in a measure been college extension as well as local sustentation, for Howard has been the model for many a humble institution in the back-woods and bottoms, thus educating secondarily through its progeny.

Again, never before was it worked out so fully that Caucasian and Negro association in a Faculty to teach students in fact, if not in



theory, mainly colored, would not lead to the dire and dreaded amalgamation and neurotic emotionalism that anti-educationalists predicted. Men for the first time saw the possibility of diverse peoples working in perfect unselfishness and racial loyalty to lift the wronged and needy.

It is true that the American Missionary Association had in some degree pointed the way to this possibility, but it was more strictly a religious and missionary enterprise where until comparatively recently colored teachers were not used in coordinate relations.

No other school has dignified its Negro scholars with chairs and deanships that call them into the calcium of respectful scholarly contemplation as has Howard.

To name some of them would be invidious, but my audience is well able to make its own inventory.

Literature, too, has been enriched by reason of Howard scholarship. The best is yet to come, even from the same brains, I believe.

Nor should it go unmentioned as a thing grateful and encouraging to the Negro of the nation that Howard did not hesitate to invest one of the dark members of its teaching force with the executive robe when the brilliant Langston manifested his fitness, through his achievements in the Law School, to steer the whole institution as acting President for a time.

It has ever been that men lack vision, or imagination. The few who have it are the wealthy, the learned, the scientists, the artists, the statesmen.

The power to give to airy nothings a local habitation and a name is the power to mould things and move men.

The masses seldom have it, that is why they form the masses. It is for the endowed few, many of them possessing the power unconsciously until awakened by the kiss of study, to forsake the old and formal views and dare a few flights in their own names and rights. Let Howard dare in science, in experimentation, in invention, in combination, in method until the highest pedestal of its achievement shall be set up where pilgrims may come to light their lamps. Nothing less will justify the dream the incorporating fathers had.

God has sent light into the world unseparated, but the prism separates it into the seven colors. Later men found that actinic rays gave no light, but fixed for all time what the light rays showed.

Later still they found that there was another ray that could pierce so-called opaque substances. These are indications that there are still other rays not found. May we not relegate them to Howard's savants in the days ahead?

God sends the white unseparated light of truth into the world and makes man's mind the prism that classifies this truth into the various sciences. Mineral reaction is distinguished from life manifestation; flower and plant life are recognized as different from animal life; physics and chemistry are differentiated; flexibility and certainty are worked out in the orbits of the planets and in meteorology.

Just as, by passing dispersed and separated light through a lens, we can get the combined white light again, so let us, with all the analytical acuteness that gives us Geology, Astronomy, Botany, Physiology, Mathematics, Chemistry, and Physics, be able to pass it all through the convergent lens of a reverent heart and get the pure white light of truth as it comes from God and speeding through our mental machinery, goes back to Him, both Author and Finisher of the universe.

Here we have the balance wheel which has done more than anything else to bring into proper view and adjustment the relation of knowing to doing, the cognate and complementary character of collegiate and industrial training. Here, too, we have the most striking and successful instance of educational and directive cooperation in a Faculty composed of both races. Mutual respect and admiration obtain and we have in one view the fraternal and Christian activities of Caucasian scholarship united with efficient and coordinate service by Negro professors, instilling into and exhibiting before the Negro race the idea that no pent up Utica contracts our powers; that students inspired by the spectacle of their own kind in places of honor and responsibility, may learn the lesson of leadership as well as that of complaisant following.

Initiative is one of our greatest needs. We should do something different, enter new fields, forsake places of fixed salary for

dividends and self-directed profits. A glance at the census returns for the year 1910 shows how numerous we enter employments we have always been in and how rarely we break new ground.

We need more of the pioneering spirit that takes us into untamed lands and sections in advance of cities, railroads, electric lights, trolley cars and movies, so that these increments shall come bringing wealth and ease later. The city is no place for a man with unskilled muscles and a mediocre brain. The farm beckons him with extended hands full of fruits and sheaves and a home made musical by an orchestra of his own bleating sheep, lowing cattle, neighing horses and the staccato grunts of pigs. I know it is commonly supposed that such choices come, not from universities, but from industrial and agricultural institutions, but in my opinion, not so. The whole question is one of proper ratio and a clear discernment of wise relation of man to land, of opportunist to opportunity. This is a matter of acute and cultivated observation and reflection and the college is bound to find and announce what is best for all the people, especially those not endowed with brilliant or powerful intellects.

Dr. B. T. Washington, pathfinder of the common people who heard him gladly, told us about the squalid one-room cabin until it almost ceased to exist, but for most of our sons and daughters without means, jobs or prospects, the cabin beats the cabaret, and the wood lot surpasses the park; for these country inconveniences are not finalities, as too often city pleasures are.

In speaking of the advancement of our people, we cite property, labor or educational statistics collected by experts in such data, or we deduce conclusions from the analyses of sociologists and logicians. I shall state no figures tonight; rather would I call attention to the fact that the real advancement of the race is an intangible thing which the census adding machine can not handle or apprehend. Human bodies may count one when moral delinquencies mark a fraction or a zero. Our real progress is in scenes like this and in the products of moral and mental training in our great Christian colleges. They cannot be counted, they cannot be seen; they are forces, not things; yet things will not move without them.

Look for what the race is or becoming by examining its products from school, church and home. You will find by this process that there are not then ten millions of us, nor ninety millions of others. Moral enumeration rejects all on the right of the decimal point. God says "Get on the whole side to be counted."

Let me say finally that Howard University has powerfully affected the progress of the land by the active participancy of its graduates and students in the life of the people where they are. They do not hoard or hide their talents; they are no hermits. Far behind have been left the lonely and selfish ideals of the monastic schools. Your ideals now are for connecting up with the every day life of the people and bringing to them the better way.

In closing these greetings and congratulations, I lay a bouquet of appreciation for the Howard of fifty years and send up a prayer for such a widening of your borders and strengthening of your endowment as shall presage a coming thousand years of character building and national impress, so that at last niched together for faith, foresight and high service, we shall see the men of 1867, of 1917 and those whose assignment will be to celebrate the full century, and shall know that the nation can take no hurt from a black hand or a white hand that clasps it.



#### IV

#### Address by Bishop Thirkield

THE Kingdom of God is the new individual and social life inaugurated by Jesus in which men live as children of God and brothers to their fellowmen. In other words, it is the reign of God in human life, first of all, here on the earth. Its fundamental and formative idea is that of the common fatherhood of God and brotherhood of all men. "The kingdom of God is human, social and universal in its scope. "It is the true human society, it is a fellowship of justice, equality and love." The Kingdom is much more comprehensive than the church and its activities. The church is composed of professed disciples of Jesus. But the Kingdom includes the reign of God in all human life; the business, the home, the social, the educational, the political as well as the church.

#### FOUNDERS OF HOWARD, MEN OF THE KINGDOM

The founders of Howard University were men of the Kingdom. In their plan for this institution they anticipated fundamental ideals of the Kingdom as held today. The progress in their enlarging plans is a fine exhibition of high idealism. The institution was prophecy and hope for a race. It read into the term Negro the word *man*, and made provision for manhood development. The founders provided not for freedmen only but for freemen. They saw a race coming into a new set of circumstances that would be swamped unless men of the race were trained to insight into those circumstances and to mastery of circumstances.

Consider the record of their progressive movements inspired by a humanitarian and prophetic spirit. They first saw a people with large religious endowment. There must be provision for their spiritual life and growth. They must have religious leadership, trained ministry. Hence, a *Theological Institute* was provided to train preachers and teachers of the word.

Then came the second stage: the race has evident powers of mind. If the mental life of a people is to be developed and and guided, they must have teachers. Hence the next provision we find is for a *Theological and Normal Institute*.



But preachers and teachers must be men of vision, of understanding, of capacity, breadth, culture. Hence, a college, a university. *The university idea opened a window* through which men saw for the first time the before unrealized possibilities of a race. The very name lifted up a new ideal for a people. At first the plan of the university provided only for colored young men. At a later meeting, Senator Pomeroy "moved that its doors be opened to both sexes, all races, colors and conditions of men." One member responded: "We are doing what Oberlin did, only we begin at the other end, opening our doors wide as the race of man." When the committee met to procure a charter from Congress, General O. O. Howard "moved that the charter asked be made to embrace university privileges" and include also medical, collegiate, law, agricultural and preparatory departments. To this there was unanimous agreement.

Think of the holy audacity of the undertaking! A university for a race just emerging from bondage! And this at a time when not merely a race was chained to a system, but when the minds of men were chained by preconceived ideas; limited and bound by an institution denying manhood nature and manhood rights. Under the circumstances, and with the prevailing views at that time of those even who had most to do with the colored people, only men whose vision was widened by the truth of the Kingdom of God would have conceived, much less entered upon, such an audacious undertaking.

What possession of the mind of the white race by the spirit of and movement of the Kingdom of God! How changed the narrow ideal for the Negro through preconceived ideas inherited from the slave system! The very *name university struck a new note* in the history of a race; led men to think of the Negro in new and larger terms of life. It was in itself a prophecy, an assertion of faith in the manhood, the capacity, the possibilities of a lowly and untested race. This university expressed in new terms the great words of Paul, "God hath made of one blood all nations of men." It gave fresh significance to the revealing word of Peter "call thou no man common." It said to a race just dropping off chains that had held it to the dust, "rise up, thou also art a man." The old system meant the exploitation of man.



This university meant the exaltation of man. And the "greatest enterprise in the world for splendor and extent is the upbuilding of a man."

The founders were men of prayer. The foundations of this University were cemented in prayer. The inspiration of this educational movement for a race was not political, not primarily intellectual but religious. Worth the canvas of the artist is the picture of those three Christian generals, with prophetic spirit and fine religious enthusiasm, standing together on the University height and saying: "Here is the spot for our school." And with the courage of faith they bought the site. The men boldly faced that *fundamental aim of the Kingdom* to "individualize the down-most man and make him count as one." They saw in the humble, unlettered black man something above all price. Spiritual powers emerging destroyed old time market values and so, amidst the derision of some, they opened university doors that said to every aspiring man of a new race "the Kingdom of God has come nigh unto *thee*." From this now classic height sounded out the word to a prostrate race "rise up, thou also art a man." The founders were in harmony with that Kingdom, based not on race assumption or national prerogative, but whose methods and ideals are shaped, and inspired by the needs, the capacities, the aspirations, the possibilities of man as man. Hence, this charter, as broad as humanity, as universal as the needs of man.

While this institution was early subsidized by the government and has in a measure been under the general direction and control of the nation, yet the principles and ideals of the Kingdom have shaped its life and molded its spirit.

The methods of the state are too often mechanical. The methods of the Kingdom are spiritual. The state, for example, said "We shall make the Negro a man by making him a voter"—an external artificial process—the enfranchisement of men *en masse*. It failed.

However, let me say, incidentally, that while some men call this a blunder it was one of strange blunders of Providence. While it was inevitable that it should break down, and at great cost to the Negro, yet it did not altogether fail. The ballot in

the hand of the Negro for the first time awakened the consciousness of manhood. It is a dictum of Kant always to treat humanity whether in yourself or another as a person, never as a thing. The Negro had been classed with chattel and traded as a thing. The ballot in his hands first gave him a name. No longer was he Cicero or Pompey but Cicero Jones and Pompey Washington. The ballot individualized him. As he stood erect, his forehead bared to the stars, a ballot in his hand, he by that act was lifted out of the herd and made for the first time to *count as one*. The ballot did more to give to the Negro a sense of personality, of human dignity and of personal right than all the schooling of a race for a generation could have done.

Trained and efficient manhood in a democracy is the essential basis of participation; and the question of a loyal son of the South, Edgar Gardner Murphy, must have ever increasing significance: "Is the organization of democracy in the Southern states never to include him? Is he never as a factor of government to be accepted as a participant in our civilization?"

The founders saw that the real method for redeeming a race into the larger life was individual; that the education, the transformation of each man meant a new center of abiding, transforming influence on the physical, intellectual, social and religious life of a people. The founders never dreamed of the awakening made possible through Howard University, and kindred institutions.

It is one thing to wake up a body. It is another thing to wake up a spirit. And you can't even wake up the body until the spirit within is startled to life. *The hand is dumb until the spirit wakes.*

The story is told of a designer who brought to Jefferson Davis, president of the Confederacy, a drawing for an official seal. Very appropriately, a cotton bale with a Negro on top of the bale, fast asleep. It is said that Mr. Davis viewed the design thoughtfully and then turning said: "that seems appropriate and suggestive, but what shall we do when the Negro wakes up.?"

Who could have dreamed of the awakening that was to come through this University! You don't make a man by working

on the outside but by waking him up on the inside. Wake up his brain and he will make books as well as boxes. Wake up his imagination and he will be inventor among men. Wake up his taste and he will paint pictures as Tanner has done, lifting by one stroke the genius of a people to be forever signalized on the walls of the Luxemburg. Wake up his conscience and he will achieve reforms for the cleansing of a people. Wake up his religious nature and he will bring in the Kingdom of God.

It is clear that in their *visions and ideals the founders* of Howard saw beyond their time. Thus also did Thomas Jefferson in founding the University of Virginia. It is significant that the direction as to his epitaph included no reference to the fact of his high honor as Governor, Secretary of State, or President of the Nation; but did refer to the fact of his being the founder of the University of Virginia, his authorship of the Declaration of Independence and of the Virginia statute guaranteeing religious liberty. Such also the distinction of the founders of Howard. This University as it stands today, with its guarantee of genuine university privileges, with its independence of thought and freedom from all the narrow religious discriminations, that is, intellectual opportunity, civil independence and religious freedom,—this is your heritage through the founders.

The Kingdom of God cometh not with observation. The methods of Howard in behalf of a race were in harmony with this principle. Slow and silent was its work, opened not in great buildings but in an old store room. No trumpet, no force;—just the quiet process of education developing, molding, inspiring. Like the Kingdom, Howard has stood for emancipation into a new social order,—not by force, not by revolution, but by the slow process of evolution.

The founders believed in *the power of emancipated human personality*—in the reforming, uplifting influence of a mind set free by God and energized through the spirit of a constructive purpose. It was the kindling of a fire at which elect souls, one by one, have lighted their torches. Thousands since have taken their lights from the same altar and passed it on.

While others were standing in doubt and some in scorn asking, "What about the Negro, any way? Has he manhood

capacities, powers, possibilities? What sort of an education shall we give or suffer this freed slave, the founders divined what was in him. They provided for the experimental method; "try him and see." In answer to the question, "When will 'this boy' become a man?" they with the prophetic eye and hope of a father said, "Look into his eye, and *see the man now.*"

Amidst the surging, inert, dull-eyed mass of *freedmen* walking forth with shambling steps, and uncertain, they saw emerging individuals who were slowly finding themselves and rising into a grasp of personality. A fundamental principle of the Kingdom is the sacredness and possibility of personality. History proves that every race waits for the coming into its life and leadership of the power of elect personalities. To adapt the word of Paul, "The earnest expectation of the creation waited for the manifestation of the Sons of God." And it is true that the earnest expectation of every race is for the manifestation, the coming forth, of its genuine Sons of God—men of faith; men of vision; men of developed capacity; men of power; men who lead; men who dare; men who do.

#### METHODS OF HOWARD, THE METHODS OF THE KINGDOM

The methods of Howard are the methods of the Kingdom, the redemption of a race through the picked, equipped, illumined, inspired personalities of the race. The hope of the mass of any race is not in men but in the master man. What a colossal problem the founders faced,—the redemption of a race that had not found its soul; a race yet in the mass; still a part of the impersonal herd. But they took as ever true that word: "The Kingdom of God is within you." They were right, for all permanent redemption of any people is from within. A race waits until leaders arise from its own body. And so Howard University stands for trained leadership. With Mrs. Browning it believes that "It takes a soul to move a body; it takes a high souled man to move the masses even to a cleaner sty."

*The Kingdom stands for humanity.* We talk of our race problems. The Kingdom sees in them all the human problem. All men are human first, racial afterwards. When men would

obscure the problem of race development, they throw dust in the eyes by sputtering about social equality. Social equality is still the cry of the demagogue. The principles of this institution harmonize with those of the Kingdom in standing for a footing of equality of opportunity for every man in the struggle, the business, the achievement of life. He who would deny any human being the god-ordained right to be, to realize himself, to achieve, is in league with death and in covenant with the devil—the great denier from the beginning; and a society that refuses to provide the lowest man with the opportunity for self-development, and turns him into a thing and a means to another's comfort or power or plenty, is a compact with hell.

### PLACE OF GRADUATES IN THE KINGDOM

It is fitting on this anniversary occasion that we should consider the place of the *graduates* of this institution in the development of the Kingdom.

And first, who can estimate the redeeming and uplifting influence of the four hundred and twenty-three graduates from the School of Theology, besides the nearly half thousand who have been trained in the night school or through partial courses, who have gone forth "preaching the gospel of the Kingdom" in this and other lands. For a proper estimate of their work we must realize that the church among colored people is still the center of power. It has been the center of their intellectual, moral, social and even political life. How sacred, how momentous the task of fitting these men for their work! Leaders with the power to redeem and lift and cleanse the life must come from among the people. A native ministry is required. Lack of this has weakened Christian missions in more than one field. Sweeping victories for example were won by early missionaries in the Hawaiian Islands. Later, the natives assumed control. A fatal oversight was the neglect in training native leaders and teachers. Soon the church lost in religious power and efficiency. So it was also in the China Inland Mission.

Denominational strife and sectarian rivalry are apt to characterize the church life of an untrained backward people. This School of Theology by the breadth of its teaching and the liberality of its spirit has through its hundreds of graduates done



much to broaden and enrich the religious thought and life of a people, and to lessen sectarian rivalry so hostile to the real progress of the Kingdom.

Again, who can estimate the influence of this school in raising up men with the qualities of leadership able to meet the civil, moral and social reforms among the people. To lead a race out into the larger privileges and obligations of the Kingdom requires a ministry that proves by its masterful grasp and its brave treatment of all these questions its right to leadership.

Christian impulse and conviction have carried some of these graduates to Africa and to the Islands of the seas. I regret that more of them have not heard the call to the vast fields in the far South which are white unto harvest.

The Kingdom stands for the principle that every man is a child of God; a person, not a thing; a human being with aspirations, hopes, fears, not a machine; an end in himself, not a means to an end. The far reaching readjustment which this principle requires, it has been well said, may be more significant than the abolition of slavery. This principle lies at the basis of the work of the College of Arts and Sciences and the Teachers College.

A genuinely Christian democracy may be the outcome of the realization of this ideal. The assumption that any race shall be permanently subordinated on account of the prejudices of men, or for the larger ease and comforts of any class of men, is abhorrent to the Kingdom. So while the fabric of our national life may be of many colors yet it should be a seamless robe covering in its ample folds all races and classes of men.

The Kingdom has to do with the whole life of man. Thus the College of Arts and Sciences takes its place in the plan of the Kingdom, for it stands for the realization of the whole human powers that God has given to man. This college stands for the Christian conception of personality—the sacredness of personality, the equipment of personality, that is the education of the whole man. Its ideal is manhood, virile, broad-minded, sun-crowned manhood. It has exalted the spirit in man as worthy of supreme emphasis. In harmony with this view are the strong words of the Dean of the College who appeals for a method of



education where the chief stress is laid upon the high spiritual values "that will quickly arouse and quicken the slumbering powers of a depressed and retarded people." "The missionaries who came from the North," says he, "approached the Negro problem on the heavenly side. The work which they accomplished for the Kingdom of God has perhaps not been equalled by any Christian endeavor in modern times. We hear much talk about efficiency; but efficiency without consecration, like the letter without the spirit, is nugatory and dead." This contains in substance my creed as to the value education of the Negro race as a means of promoting the coming of the Kingdom of God.

Who can measure the ever broadening influence of the four hundred sixty-eight graduates inspired by such ideals from this College during the past half-century? Its high aims give illustration and enforcement to that strong word by Henry Drummond. "God is all for quality; man is for quantity. But the immediate need of the world at this moment is not more of us, but if I may use the expression, a better brand of us. To secure ten men of an improved type would be better than if we had ten thousand of the average Christians distributed over the world."

And so ten Negroes of an improved type can do more for their race—and that means for humanity—than ten thousand average Negroes distributed over America.

For example, take the outcome of the life and work of a single graduate who for a third of a century has been teacher, friend, example, counselor to thousands of young men and women; who as instructor and author, has moulded the thought and inspired the ideals of multitudes of people over our land—the present efficient Dean of the College of Arts and Sciences. If all that Howard University had done in fifty years was to make one such life possible,—as example and teacher of youth,—lift it from lowly conditions, quicken and sharpen such an intellect and direct one such pen to noble and enduring expression, it would be worth the investment as related to the unfolding Kingdom through a race.

The equipment of teachers is of primary importance in the progress of a race. The true teacher gives a man right attitude towards truth, confirms him in his moral relation to things and directs in his choice of the highest and best. The segregation of

a race makes this teacher-training doubly imperative. Hence it is beyond our power to properly evaluate the ever widening influence of the three hundred seventy-six graduates of the Teachers College, in shaping the methods, and in determining the standards and ideals for hundreds of schools and thousands of teachers in our land. The function of this Teachers College is to reach the individual not merely for his own sake but the sake of the untaught mass, giving him revelation of capacity, inspiration and power of achievement, that he may pass it on in ever widening circles of influence.

When we recognize how large a part of the social ills of any race proceed not from social opposition or mal-adjustment but "from the fault of human beings themselves in their own interior misdirected and redeemable lives," the work of the Teachers College takes its proper place in any plan for the Kingdom.

The School of Manual Arts and Applied Sciences stands for professional, technical and vocational training under the conviction that industrial training has not only a financial but intellectual and moral value. It deplores the materialistic and narrowly utilitarian aim that would sacrifice the freedom and breadth of the larger life. While training the hand, it would give such mental and moral outlook as shall enable one to lift his task to the level of the noblest ideal. It would teach men not to get out of work but to get more out of their work. This school has trained many hundreds in household economics and manual arts. Many of them have gone forth as skilled teachers to train thousands. From its recent engineering courses it already has two graduates who are successful engineers in Porto Rico and one who has laid out a large tract of land for the settlement by colored people in Panama. It has thus helped a race to take a larger place in the Kingdom established by the Carpenter.

If to teach men to do justly, to love righteousness, to make the spirit of legal justice prevail in the thought and moral sense of a people is included in the work of the Kingdom, then the School of Law with its 771 graduates has had its part in relating the life of the race to the Kingdom.

It is significant that of the three chairs of instruction in the original Theological school, one was designed "Anatomy and

Physiology in their special relation to Hygiene." In harmony with this is Christ's message for the Kingdom, "For Jesus went about through the cities and villages teaching in their synagogues, *preaching the Gospel of the Kingdom and healing* of all manner of diseases and all manner of sickness.

The Kingdom recognizes the solidarity of the human race in contact, relation and interest. The millions are mixed through inevitable contact. Disease draws no race lines. Consumption is not hereditary but contagious. The percentage among Negroes in New Orleans, St. Louis and Chicago is three times as great as among the white people. The founders of Howard were wise beyond their day and proved benefactors of a nation in establishing the School of Medicine. In equipment and efficiency it has won the confidence of the profession. That devotion to the Kingdom is revealed in the continuity of service in nine members of the faculty which aggregates over two hundred and sixty years. And who can estimate the value to the nation of the professional services of the one thousand physicians, three hundred and twenty-four dentists, two hundred and fifty-four pharmaceutical graduates who through a half century have ministered to have physical needs of millions of colored people! In the study of diseases peculiar to the Negro, in the prevention of epidemics, in strengthening its frightful mortality, they take their place among the benefactors of all men and servants of the Kingdom.

The Academy and Commercial College have been essential in the education of a people who have so few secondary and business schools. They have given the needed educational foundation for many hundreds who afterward took courses in the College of Arts and Sciences, Teachers College or professional schools. Others of their graduates and students have served the world well in home, school or business. These departments have thus made their unmeasured contribution to the larger life which the Kingdom gives the world.

The Conservatory of Music has cultivated the soul in the expression of the highest emotions in music. Surely to develop self-realization and expression in a musically endowed race is helping it to add to the harmonies of the Kingdom whose

founder said "I am come that they may have life and may have it more abundantly."

### NOT FOR SELF, BUT FOR THEIR SAKES

Finally, the social law and inspiring motive of the Kingdom is fulfilled in the saying of Jesus, "For their sakes I sanctify myself." So also may every son of Howard say; "I educate myself, I equip myself, I develop myself in this University, I consecrate myself, not for pride of self-culture or for domination of my fellows or for covetous money-getting or earth-heaping,—but *'for their sakes.'*" If we are to take our place in God's plan for the Kingdom, we must follow in the steps of Him who came "not to be ministered unto but to minister and to give His life a ransom for many."

In harmony with this principle is the thought of Ruskin, who sees the roots of honor for every profession in its capacity of self-sacrifice for the good of all. "The duty of all men is on occasion to die for it: the soldier rather than leave his post in battle; the physician rather than leave his post in the plague; the pastor rather than to teach falsehood; the lawyer rather than countenance injustice; for truly the man who does not know *when* to die does not know *how* to live." Sons of Howard, may you prove worthy of your heritage through the founders. They were sons of the Puritans not unused to hardships. So do thou in self-discipline, heroism, self-sacrifice, endure hardships as a good soldier of Jesus Christ. By example and word call the race to a new puritanism spirit.

Be men of spiritual vision, men of moral conviction, men with a prophet's sense of eternal values, men with the modern social consciousness, men of high enthusiasms, men with a noble passion for man, men with the heroism of sacrifice and service, men with a passion for righteousness, standard-bearers of truth, consecrated to service. For true is the word of a modern prophet, "hell yawns beneath a society that is not absolutely in earnest with its own social betterment."

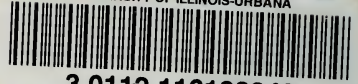
Oriental civilization roots in the past. The Kingdom of God looks to the future. It is a significant observation of Benjamin Kidd that utilitarianism roots itself in the present, ecclesiasticism in the past; but the chief characteristic of Western civilization is that it roots itself in the future.

The short half century of this University spans the intellectual, the historical life of the American Negro. While its roots do not strike deep into the past, the eternal years beckon on with their unmeasured opportunity. This calls for the attitude of faith, the vision of the unseen; and it is this faith and vision that give the larger environment, the wider sweep of power to any people.

Therefore, face the future with firm heart and undaunted courage. Look up and forward, not down or back. Let the dead past with its outworn institutions bury its dead. With undying hope and a persistence that falters not, nor yields, fix your eye on the goal of the Kingdom—and fight for it. With a fresh sense of consecration, on this Anniversary Day, kindle anew the flame of your devotion on the altar of service. Then burn thou and consume for God and man. Burn to the socket.







### Important Notice to Alumni

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¶ The number of the HOWARD UNIVERSITY RECORD for January 1918 will contain the important portions of the proceedings of the Sociological Conference which was held March first and second, 1917 in connection with our Semi-Centennial.

¶ We request all alumni who have changed their addresses since our last information to send us word.